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CONTENTS

PAGE

THE INESCAPABLE JUDGMENT . *Sermon by* Harry Emerson Fosdick 43

PRAYER . . . . . *by* Harry Emerson Fosdick 48

BUDGETS OF YESTERYEAR 49

BUDGET PRESENTATION 50, 51

BUDGETS OF YESTERYEAR (Continued) 52

THE BENEVOLENCE BUDGET OF THE RIVERSIDE CHURCH . . . 53

REPORT OF THE SPECIAL COMMITTEE ON ORGANIZATION AND PROGRAM OF THE RIVERSIDE CHURCH 56

REMINDERS (An Editorial) 60

ILLUSTRATION

COMBINED CHOIRS IN REHEARSAL FOR THE CANDLELIGHT SERVICE HELD ON DECEMBER 22 42

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COMBINED CHOIRS IN REHEARSAL FOR THE CANDLELIGHT SERVICE
HELD ON DECEMBER 22

The Inescapable Judgment

SERMON BY HARRY EMERSON FOSDICK

OUR forefathers' view of life differed from our own in at least one particular. We moderns characteristically think of ourselves as the arbiters and umpires of life, passing intellectual and moral judgment on it. We see ourselves as the judges. Our forefathers saw themselves standing in the presence of an Eternal Arbiter, who judged them.

To be sure, this contrast can be overstated, but it is real. Some of the most characteristic factors in our modern world, the development of science, the popular trust in intelligence, the spread of education, the exaltation of the free and sovereign individual, all the elements of humanism, issue in this result —that we see ourselves as the judges of life, the umpires of its rights and wrongs, its truths and falsehoods. Is not that what our critical faculties and our consciences are for? Who will pass discriminating sentence on life if we do not? This modern attitude we all must recognize in ourselves. But our forefathers saw themselves not sitting on, but standing before a judgment seat that was infinitely greater than themselves, and listening to a sentence passed on them.

Today I raise the question whether, in that contrast, the truth is all on one side, and especially whether we moderns have not forgotten something. Pilate, for example, was a typical modern at the trial of Jesus. Was he not there to judge the case? Was it not his duty to use such critical intelligence as he had to decide the contentious issue? He was the arbiter and umpire. But now, in retrospect, one sees what was really happening. Jesus, though he said not a word, was sitting in judgment on Pilate. Pilate was not so much judging as he was being judged.

One reason for the fading from our modern religious thought of this idea that we are under judgment is that our forefathers pictured the matter in terms so incredible to us. They dramatized it as a cosmic courtroom with an anthropomorphic God upon the judgment seat, and they postponed it, making it a postmortem assize, where some day we all would stand before the judgment seat of God. Alas, how religion suffers from its symbolism! It takes an eternal truth and pictures it in the figures of speech of a generation that understands them. Then centuries pass, and a whole new set of mental categories and cosmic outlooks occupy the minds of men, so that the old pictures are meaningless and incredible. Then out goes the baby with the bath. Men throw away the living truth because the frameworks of thought in which it has been set are no longer at ease in their imaginations. So the abiding fact that we face judgment from an arbiter infinitely greater than ourselves has largely vanished from our modern Christian message.

Today I confront myself and you with an idea of the divine judgment that seems to me inescapable. John stated the matter in the third chapter of his Gospel, the nineteenth verse: "This is

the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil." So! Who can escape that?

This picture of judgment as light, showing up what cannot stand the light, should appeal to us moderns, if only because it was deliberate modernism when John first wrote it. John's Gospel was addressed to the Greeks. They did not like the old Hebrew pictures of a dramatized, post-mortem, cosmic courtroom and an anthropomorphic judge, any more than we do. They had Plato behind them, and neo-Platonism running through their thought. They needed a new picture of the divine judgment if it was to be real to them, and John, knowing that it is the truth that matters, not the transient frameworks of imagination it is set in, gave it to them. "This is the judgment, that the light is come into the world, and men loved the darkness rather than the light."

At once that begins to hit home on our lives. If a man should say that the earth is flat, or that it was made in six days, or that insanity is caused by devils, what would be his judge? Light has come into the world. When a generation chooses ugliness in music, as though there were nothing better than jungle discords for modern orchestras to imitate, what is its condemnation? That light has come into the world. When homes are rancorous and children mistreated, when vindictiveness consumes a man as though the end of existence were to get even with another, when nations plunge into war, what is the condemnation? That light has come into the world and men love darkness rather than light.

This inescapable judgment confronts us all. When light comes anywhere it shows things up. Even when we are physically soiled and disheveled, we know how we stick to the shadows if we can. Beautiful, light may be, but it is also a discriminating test. It is always a judge. What got by in the dark, now that the light has come, can get by no longer. Moreover, light has come into the world in one realm after another, so that every one of us is under an inevitable judgment, not outwardly dramatic, as though we stood in a cosmic courtroom, not post-mortem, as though we merely feared a future sentence, but as John pictured it to the Greeks, real, inherent, essential, present and continuous—light showing up things in us and in the world that cannot stand the light. My soul! this is the judgment!

As we endeavor to discover the range and meaning of this truth, consider first that here lies the real significance of sin. There is no sin until light comes, and then there is. When men had only tomtoms it was not reprehensible in them to love that monotonous cacophony best of all, but now that Bach and Mozart and Beethoven and Brahms have come, it is artistic sin.

All sin, in a real sense, is thus belatedness, being behind the times, clinging to ancient darkness after the light has come. Once cannibalism was not wrong. It existed among our forefathers in northern Europe and Britain down to the fourth century A. D., and there was no guilt about it. But then the light came. After that it was sin. Once polygamy was not sin. Our early Old Testament is full of it. But then light came. The loveliest family relationship possible to man rose like dawn over the horizon—one man and one woman loving each other so much that they did not care to love any one else in the same way at all, and so threw around their chil-

dren the affection and security of an abiding home. After that anything less was wrong. Always light makes the darkness visible.

This is the whole idea of sin in John's Gospel. All sin is the refusal of light. Jesus says in the fifteenth chapter, "If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin." Just so! Christ by his coming created a whole new list of sins. They had not been sins before. They would not have been sins if he had not come, but now they were sins.

We constantly picture Christ as beautiful. Already the foregleams of another Christmas season remind us of his radiance in a gloomy world. Well, he was beautiful, as light is, and there lies a difficulty—light shows things up.

Is it wrong, for example, to take vengeance on a personal enemy? Once it wasn't. Cicero was a good and conscientious man, but an enemy of his was killed in battle and a year and a half later Cicero was still dating his letters, "The 560th day after Bovillae." But not long after Cicero another kind of person came into the world who said, "Love your enemies," and in his life and death exemplified boundless, undiscourageable goodwill. And ever since, some men, at least, standing in the light of that life, have felt their vindictiveness condemned, until magnanimity has risen to great heights in some, saying even in the midst of a bitter war, "With malice toward none, with charity for all." Judgment is not so much being sentenced to punishment; judgment is being shown up by light. We have just been singing "Walk in the Light," as though that were a glorious experience, but it is one of the most searching that any man can know. Ah Christ, in spite of yourself, just by being what you are, inevitably you are our judge!

The old story runs that a social worker, having tried in vain to get a slatternly family to clean up their home, brought to them the loveliest potted plant she could find and put it in their living room. So it sat there in judgment on its slovenly surroundings. First they tidied up the living room to make it a fitter place for the new gift, and then the living room sat in judgment on the rest of the house, so they cleaned that up too. Beauty had come into the home and had condemned their slatternly ways. That was the judgment.

See! Whenever light comes anywhere, we at once begin being judged by the way we treat it. Tennyson sings:

> We needs must love the highest when we see it,
> Not Lancelot, nor another.

Alas, if that were only true! But it is not true. We need not love the highest when we see it. We can refuse to love it. So there it stands, judging us. Where is that happening in our lives today?

Consider, in the second place, that this truth reveals the deeper meaning of faith in Christ. The typical modern question about him is, What do we think about Christ? That is to say, we sit in judgment on him. We try to get all the historic data there is, to use our critical faculties as intelligently as we can, and so to make up our minds what we think about Christ. But whenever we come upon deeply Christian souls, always a profounder inquiry is present: not alone, What do I think about Christ? but, What does Christ think about me?

Forbes Robertson, the actor, in his autobiography says that in his London club there was a rather vehement atheist named Crow, who constantly voiced his disbelief in Christ, until he was stopped by a quatrain, written by one of the

members, that soon became the common property of all the club.

> We've heard in language highly spiced,
> That Crow does not believe in Christ,
> But what we're more concerned to know,
> Is whether Christ believes in Crow.

We are not denying the importance of that first question, What think ye of Christ? but all profound faith in him involves the second also, and a great transformation could take place in some lives here were they to pass over that line. See how we sit upon our little judgment seats, passing sentence on what you will, and saying even that we think so-and-so about Christ. But what does he think about us?

A few weeks ago Dr. Zinsser, one of the finest-spirited scientists of our time, fell on sleep. During his last years, as he faced death, he wrote his autobiography in the third person, as though it were about another man. He was an agnostic. He had no clear idea of God or faith in him. Yet at the end he wrote this about himself: "He became more firm in his determination to see things out consistently along his own lines of resignation to agnostic uncertainty—as his father had done before him. Moving further away, therefore, from faith in any comprehensible conception of God, he yet grew closer in conviction of the wisdom and guiding integrity of the compassionate philosophy of Christ." So even the agnostic acknowledges the light that came in him, as though to say that the test of life would be to know what he thinks of us.

Once war was not sin. The light had not come. Even today on all sides of the battle line multitudes of men and women would say, I believe in Christ. But what if all of us together, out of every tribe, tongue, people, and nation, ruining with our insensate brutality the hopes of generations yet unborn, could genuinely face that higher judgment seat and ask, What does Christ think of us?

As for more private matters, somewhere in this congregation some individual needs this truth:

> We've heard in language highly spiced,
> That Crow does not believe in Christ,
> But what we're more concerned to know,
> Is whether Christ believes in Crow.

Now, however, we go further, to face a strange new aspect of our truth, namely, that when one thus thinks of Christ in terms of light, it is difficult to separate his activity as a judge from his activity as a savior. Light condemns, we have said; but light also saves; it is the source of every lovely and redeeming thing we know. So John says, on one side, as Dr. Moffatt translates him, "This is the sentence of condemnation, that the Light has entered the world," but on the other side, he says, "In him was life; and the life was the light of men." Here is a mystery, that condemnation of sin and salvation from it should come commingled together.

Here lies the trouble with all lesser ideas of judgment. They are negative, unredeeming, crushing. They are like some unskilled psychiatrists who can take you all apart and tell you what is wrong with you, but they cannot put you together again. The Eternal Arbiter, on his judgment seat, concerning whom Jonathan Edwards preached his awful sermon on "Sinners in the Hands of an Angry God" until women fainted and strong men clung to the pillars of the church in agony, what redeeming thing can he do for me? That idea of judgment blasts the soul with terror and dismay.

Has some one here been thinking that the entire concept of judgment

anyway is an outgrown superstition? No, my friend, we cannot get away with that, not even in the new scientific world of the reign of law—immutable, irrefragable, cause and consequence linked in an enforced companionship that is never broken. A momentous doctrine of judgment is at the center of the whole scientific view of the world, so that while ministers have dropped it from their preaching, scientists everywhere have been taking it up, physicians, economists, sociologists, physicists all saying: If you do this, you will get that; "Whatsoever a man soweth, that shall he also reap." How terrific even our modern scientific ideas of judgment can be!

Then this New Testament idea appears, saying to us, Light comes into the world; it does show our evil up, make our darkness visible, leave us without excuse, but light is also life-giving. It shines not alone upon our sins, but upon our possibilities; it makes luminous not only the shadowed selves we are, but the finer selves we might grow to be; it convicts us not simply of our evil, but of our potentialities; it reveals the winter of our sin, but it makes possible our spring, for, being light, warmth comes with it. The very light that judges us, saves us—that is a great gospel.

These are dark days in which we are living now. But how do we know that they are dark? Because light has come. That is something. Measuring the existence of this planet on a twelve hour scale, mankind has been upon the earth only one and a half minutes, and until five thousand years ago, says Dr. Breasted, there was no such thing as social conscience at all, no light to make even the darkness visible. But now there is. There are Christian souls in whom Christ's way of living has been gloriously exemplified. There are Christian families where the beauty of boundless goodwill has made a heaven on earth. There are Christian friendships and communities where, being members one of another, we have proved that we never find our lives until we lose them in the larger life of the fellowship. Light has come that today both shows up this hideous madness of our fratricidal strife for the brutality and insanity it is, and, being thus our judgment, is the hope of our salvation too.

For mark this: When light once comes it stays. Recall in John's Gospel the verse as the King James version gives it: "And the light shineth in darkness; and the darkness comprehended it not." No, that is not what the Greek means. Listen to Moffatt: "Amid the darkness the Light shone, but the darkness did not master it." Listen to Goodspeed: "The light is still shining in the darkness, for the darkness has never put it out." That is what it means. There is a magnificent phrase in an old prayer which addresses God as the "true sun of the world, evermore rising, and never going down!" See the historic truth in that! Christ came, and they crucified him, but he was light, and you cannot stop that with a cross. Bach was forgotten for a hundred years after his death, but he was light, and that cannot be stopped by a century of neglect. Even a feeble light like the dawning idea that the earth may be round, at first only a pinprick of illumination, can at last conquer a world of darkness. How small a candle Columbus had when he first sailed west, so that President Lowell of Harvard used to say, "When Columbus set out he did not know where he was going; when he ar-

(Concluded on page 59)

Prayer

By Harry Emerson Fosdick

Eternal God, Who hast built Thy church upon the prophets and apostles, Christ Jesus himself being the chief cornerstone, add us through our worship to that spiritual fellowship.

Thanks be to Thee for the church visible, for the sacred truths it has preserved, the high traditions of which it has been custodian, for the Master who founded it, the glorious souls it has produced, the humane service it has poured forth into the world, and for its fellowship now across the fiery lines of human battles, in which we pray for one another even if we cannot pray with one another. And for Thy church invisible we thank Thee, the high company of the noble living and the noble dead, for all the saints who from their labors rest, and for the cloud of witnesses that surround us in our worship now.

Lord, Thou seest in what company we have moved through another week. The world has been too much with us. Now we would ascend for an hour of fellowship into this high companioning with the world invisible, that our spirits may be cleansed, fortified, illumined, and empowered.

We come before Thee with chastened penitence. The agony of the world is the advertisement of our sins. We reap what we have sown; the fruit we eat we planted. Aggressor, defender, neutral—all of us are guilty; and the bitter fruit that now we taste is of our sowing. Ah, Lord, let the righteous judgments of Thine eternal moral order chasten us, and bring us to a deep and moving contrition. Give us a clear vision of our faults, true insight into their consequences, a deep determination to amend our ways, that whoever wins the war, Christ may win the peace, and the years that come after see all of us together penitently undoing the mischief we have done, and building a more decent and fraternal world.

We pray for the sorry estate of Thy people, our brethren, of all sorts and conditions everywhere. For millions hungry, we pray, facing the fear of death and the fact of destitution, for millions without liberty under the heavy heel of oppression and with no hope for their children. See how we sit here in comfort, our consciences disturbed because so many suffer while we lack little. Teach this nation what it can do to be of service to the world. Guide our people in their planning and their policy. Save us from wayward and violent decisions. May the wisdom that charts our course be higher than our own, and grant that in years to come we may look back upon the course we chose without shame.

Now come close to us one by one, for how can we make a good world out of evil folk? We would cleanse our own lives and have them by Thy grace redeemed and reinforced. Thou art always near us, yet by the insensitiveness of our hearts we keep Thee far away. Give us a quick awareness of Thine unseen presence, and to the Eternal God within us make us receptive and hospitable. O world invisible, in which our spirits really live, be real to us today, and in that inner fellowship may there come peace out of anxiety, steadfastness out of turmoil, forgiveness out of guilt, strength out of weakness, faith instead of fear. We ask it in the Spirit of Christ. Amen.

Budgets of Yesteryear

THE following statement and presentation of the Budget is taken verbatim from the 1897 Yearbook of the Fifth Avenue Baptist Church. The reader will make obviously interesting comparisons. For instance, in our church back in 1896 we raised $23,168.93 for Current Expenses against $92,394.52 contributed to Benevolences of all types and descriptions. We want to realize also that this total Budget of $115,563.45 was raised by a congregation that had a total membership of six hundred, whereas, our membership list today contains three thousand names. The 1897 presentation follows:

BENEVOLENCE

The Benevolent Offerings of our Church have greatly increased during the past year, in spite of hard times. We have received two or three very large gifts. But even counting these out, the general average shows that our people are being educated in "this grace also," and are learning that a religion which can pray, but will not pay, is not worth having.

Our offerings are received in two ways. First, through the nine annual collections, which are appointed by the Board of Trustees, as follows:

October	Ministerial Education
November	Baptist Home Mission Society
December	Baptist Home
January	Emmanuel Church
February	Missionary Union
March	Armitage House
April	Sunday School
May	Baptist City Mission Society
June	Publication Society

Secondly, through the Systematic Benevolence Fund, by which contributors subscribe a certain sum to be paid each month during the year, and to be appropriated for the various objects which may be designated. We desire to have all our congregation subscribe in this way at the opening of the year. It is more business-like, and, therefore, more Christian, than any other method of benevolence.

By combining reports from the various Treasurers, we reach the following statement of the total offerings of our congregation for the year ending November 1, 1896:

Foreign Missionary Union	$52,000.00
Baptist City Missions	3,827.11
Home Sunday School	405.00
Ministerial Education	1,000.00
Woman's Society,	
Foreign Missions	1,113.13
Home Missions	704.95
Benevolence	1,225.89
New York State Convention	224.00
Publication Society	720.00
Baptist Home Mission Society	21,271.17
Baptist Home for the Aged	5,104.23
Fresh Air Fund	2,200.00
Hospital Sunday Association	500.00
Young People's Association	336.00
Poor Fund	402.92
Sunday School Missionary Soc.	288.72
Industrial Christian Alliance	20.00
St. Louis Orphanage	250.00
Y.M.C.A. International Com.	500.00
Qui Vive Club	301.40
Total Benevolence	$92,394.52
Emmanuel Baptist Church	$ 3,759.80
Armitage House	3,222.50
Armitage Day Nursery and Kindergarten	2,143.44
Home expenses	14,043.19
Total expenditure on local field	$23,168.93
TOTAL OFFERINGS FOR ALL PURPOSES	$115,563.45

CHURCH SUPPORT

▽

The Church Support Budget

JANUARY 1, 1941

to

DECEMBER 31, 1941

▽

The Sunday Services of Worship and the Pastoral Ministry of the Church
Salaries of the Ministers and the other members of the Church Staff, the Organist, Chorus Choir, Soloists, and Carillonneur; the Secretaries of the Ministers' Offices. Expenses of Pulpit Supplies, Music, Sunday Calendars, Church Monthly, Newspaper Announcements, Pension Insurance, etc. $85,819.00

Religious Education Through the Church School and Other Group Activities
Salaries of the Church School Supervisors and Teachers, Expenses of Educational Supplies, Speakers, Conferences, etc. Weekday Nursery School, Summer Vacation School, Drama Workshop, Physical Education, Playground, Pension Insurance, etc. 34,320.00

The Church Organizations and Other Activities *
Allotments to the Church Organizations to cover partially the costs of printing, postage, entertainments, music, supplies, books, etc. 3,225.00

The Church Offices
Salaries for Administration, Bookkeepers, Clerks, Stenographers, Telephone Operators, Expenses for Office Supplies for all offices, Telephone, Printing, Postage, Pension Insurance, etc. 39,036.00

The Operation and Maintenance of the Church Building
Salaries of the Operating and Maintenance Staffs, Expenses for Light, Heat, Power, Repairs, Supplies, Insurance, including Pension Insurance; Care of the Organ and Carillon 100,633.00

Provision for Probable Contingencies 4,967.00

——— $268,000.00

SUBTRACT FROM THE ABOVE TOTAL THE FOLLOWING ITEMS OF INCOME

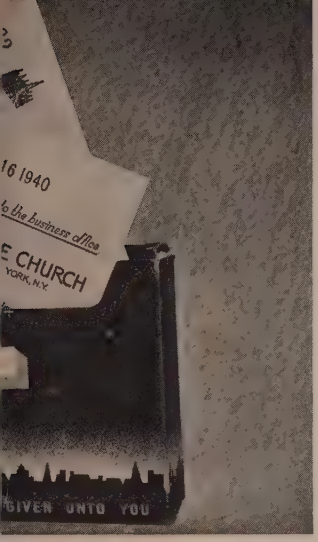
Income from Memorials and Invested Funds	$124,500.00	
Gross Income from partially self-supporting activities: Weekday Nursery School, Arts and Crafts, Sightseeing, Gymnasium and Bowling	21,400.00	
Sunday Loose Plate Collections	18,000.00	
Gifts for Specific Activities	11,300.00	
		175,200.00

Net Amount to Be Raised for Church Support Expenses $92,800.00

* The Church Organizations, in addition to their allotments from the Church, raise among their membership an additional sum for expenses of $3,510.00.

TOTAL AMOUNT TO BE RAISED

Church Support	$92,800.00
Benevolences	
Quota Items	50,000.00
	$142,800.00
Extra-Quota and Non-Quota Items	50,000.00
	$192,800.00



BENEVOLENCES

▽

Benevolence Appropriations

MAY 1, 1939

to

APRIL 30, 1940

▽

I. QUOTA

1. Community Services

Baptist Fresh Air Home for Children	$2,000.00
Baptist Home for the Aged	2,000.00
Bowery Y. M. C. A.	300.00
Community Service Society	2,000.00
Coöperation in Programs of Harlem and Riverside District Institutions conducted in Riverside Church Building	3,000.00
Greater New York Federation of Churches	800.00
Knickerbocker Hospital	300.00
Manhattanville Day Nursery	1,000.00
Manhattanville Summer Play School	100.00
New York Baptist City Society	1,250.00
New York Diet Kitchen	225.00
Services in Aid of Individuals	
Deacons' Fund	3,317.91
Ministers' Fund	1,338.69
Riverside Employment Service	2,000.00
Sheltering Arms	250.00
St. Luke's Hospital	300.00
Uptown Y. M. C. A.	500.00
Henry Street Visiting Nurse Service	400.00
Work for Protestant Students on Columbia Campus	500.00
Contributions by Riverside Church Organizations to Community Projects	1,911.73
Total Community Services	**$23,493.33**

2. National Services

American Baptist Home Mission Society	$650.00
American Committee for Christian Refugees, Inc.	200.00
Committee on Friendly Relations Among Foreign Students	200.00
Federal Council of Churches of Christ in America	400.00
International Council of Religious Education	400.00
National Conference of Christians and Jews	150.00
National Council of Y. M. C. A. (Colored Work)	300.00
National Information Bureau, Inc.	150.00
National Urban League for Social Service Among Negroes	100.00
New York Congregational Conference, Inc. (Summer Conf.)	100.00
New York State Council of Churches, Inc.	250.00
Northern Baptist Convention	$2,600.00
The Lord's Acre Movement	200.00
The Conference of Southern Mountain Workers	300.00
Contributions by Riverside Church Organizations to National Projects	617.65
Total National Services	**$6,617.65**

3. Foreign Services

Agricultural Missions Foundation	$500.00
American Baptist Foreign Mission Society	2,000.00
American Baptist Home Mission Society	250.00
American Board of Commissioners for Foreign Missions	700.00
American Friends Service Committee	477.19
American McAll Association	200.00
A Movement for World Christianity (General)	250.00
A Movement for World Christianity (Research Dept.)	750.00
Board for Christian Work in Santo Domingo	500.00
Board of Foreign Missions of the Methodist-Episcopal Church	600.00
Board of Foreign Missions of the Presbyterian Church	250.00
Christian Medical Council for Overseas Work	300.00
Church Committee for China Relief	384.38
Finnish Relief Fund, Inc.	1,791.59
International Committee of the Y. M. C. A.	450.00
National Committee for Christian Religious Education in China (World's Sunday School Association)	250.00
The Christian Unity Fund, New York City	250.00
Thessalonica Agricultural and Industrial Institute	300.00
West China Union University (Relief for Students)	100.00
Women's American Baptist Foreign Mission Society	1,300.00
Contributions by Riverside Church Organizations to Foreign Projects	3,437.86
Total Foreign Services	**$15,041.02**

I. Quota Items	$45,152.00
II. Extra-Quota Benevolences	25,952.06
III. Non-Quota Benevolences	18,678.44
Further Benevolence Funds to Be Distributed	6,577.91
	$96,360.41

BUDGETS OF YESTERYEAR

(Continued)

WHAT is the point in recalling these budgets of twenty and even of forty years ago? What possible bearing can they have on our situation in The Riverside Church today?

Take, for instance, the year 1922, when the total budget for Current Expenses was $38,509.00, for Benevolences $449,090.00, and for "Improvements" $713,124.00. That is not something that is over and done with. The $713,124.00 was raised by the congregation of the Fifth Avenue Church toward the building of the Park Avenue Church, the total cost of which was in excess of $1,500,000.00. The difference between these sums is accounted for in part by extraordinary contributions in connection with the carillon installation and memorial features.

When The Riverside Church was built, the Park Avenue Church sold its structure for $1,500,000.00 and put that sum into the building fund for the new structure at Riverside Drive and 122nd Street. That is the point in recalling these old budgets. They have a definite bearing on our situation here and now.

They have contributed the financial stability of the present institution. Only those in the present church whose membership goes back to 1922 have ever been asked to contribute anything toward our present building and equipment.

This year the amount we have to raise by the current giving of the congregation is $30,000.00 less than the comparable figure of a year ago. This has come about because funds have been made a part of our permanent endowment which will presumably yield this amount. This is the method taken by one group of interested members to assure the church the equivalent of their regular personal contributions from year to year. It is as though a member who gives out of current income one dollar each week were to make a pledge of $52.00 a year to run for ten years, twenty years, or even longer. That would, roughly speaking, be the equivalent of establishing a fund to guarantee the contribution into the far future. It would not reduce by a penny the responsibility of any other giver. It does not in any sense reduce the cost of operation of the church. It is simply a well-substantiated promise by a group of individuals to do every year what they did last year.

So we are saying to our constituency as we go to you with the budget for 1941.

You are being asked simply to contribute to the program in which you have a personal share.

You are members of a congregation of five thousand people. You are being asked to give, according as you may be able, toward a total of $142,800.00 for Current Expenses and Benevolences.

We do not presume to say how much the individual member should give. We do presume to say that it is incumbent upon every member to give something.

The Benevolence Budget of The Riverside Church

Remarks of Dr. Reginald M. Atwater, Chairman of the Benevolence Committee, at the Annual Meeting

THERE is in your hands the report of our benevolence appropriations for the twelve months ending April 30, 1940. The period covered by this record is the last representative material which we can show you because since May first last we have been operating on an interim budget for eight months. By January first next we shall catch step again with the regular Church fiscal year.

You will see that we divide the gifts into those for Community Services, those for certain National Agencies and those for the Foreign Services.

To these selected Community enterprises you will see that we have distributed more than $23,000 among about twenty agencies. These are activities here in New York City, especially in the neighborhood of the Church, which represent an obligation of ours either in return for their benefits to our community, or for the extension of a principle in which the Church is interested.

Among the National Services we distributed some $6,600, again among more than twenty agencies. The object here is to recognize the place of the Church in the life of the nation and to promote a united Christian enterprise in the country at large. In making these grants we seek to promote coöperation in Christian planning. We avoid competing with government or with other secular services. We see to it that grants here do not duplicate non-religious types of social service. Affirmatively we see to it that our grants assist the coöperative approach which we think important and we try to help those agencies which minimize or eliminate denominational emphasis.

Among the Foreign Services we distributed more than $15,000 among about thirty agencies. We have tried to select those representative projects which, by their quality and efficiency, commend themselves as the best type of foreign missionary service. Our criterion is "What does the service contribute to the Kingdom of God on earth?" We do not ask first, "What is its denominational affiliation?" On this list you will find—besides the Baptist activities—those sponsored by Congregational Churches, by the Presbyterians, by the Methodists and by a number of organizations like the Young Men's and Young Women's Christian Associations, to mention but a few.

Altogether we have appropriated to some seventy-five activities a total of $45,152.00 to which you have added $25,952.06 in designated gifts over and above that from the Church, making a total of $71,104.06 to these "Quota" benevolences. Besides these gifts you have routed through the Church $18,678.44 in gifts to other agencies in what we speak of as our "Non-quota" list. This together with further benevolent funds of $6,577.91

to be distributed later makes a grand total of $96,360.41 from all sources toward the budget which we set for ourselves a year ago of $100,000. These interests reach out from our own Church building across our own country and around the world. We are well diversified in these investments which we are making, diversified both as to geography and in terms of services—education, evangelism, social service, agriculture, medical care, nursing and other types of service.

Only recently I had an interview with the representative of a social work agency here in New York City who sought to interest the Benevolence Committee and the Board of Deacons in a local charity. Like so many others, this venture was sponsored by a long list of important-sounding names. No doubt the people behind it were enthusiastic and unselfish in their aims. But it failed to meet several important tests which we routinely apply to such requests. It was in reality a narrow, denominational activity without any special relationship to those principles for which we as a Church are standing. It was in effect duplicating a public service of rather good quality in its field. Its standards of professional training appeared to be of second quality. It clearly was not cooperating with other agencies in its field —in fact was not even aware of the existence of a first-class organization which has been in the same field for many years. Interestingly enough it did not have a single person from our large congregation in its councils and it could not show a special interest in the areas to which we are giving particular attention. Its auditor's statement was not available for examination. Enquiry through our social service staff indicated that we were not using this agency. In short, it was not a "natural" for a grant from The Riverside Church. We shall not be giving a dole as requested by this group. They do not meet our qualifications. We can get more and better service per dollar elsewhere. We do not add our name to their subscription list.

But now, for contrast, we have studied the work this fall of a settlement house here in New York which many of you know—the Neighborhood House on West 62nd Street. We knew several of the officers, people long connected with Riverside Church, and Miss Mildred Hill, the Director, is one of our own members. Nevertheless, we had also before us a systematic review of this project, its history, its service, its special opportunity, its sources of support. Even more revealing was a visit I made there a month ago. I saw what was being done with these children of our city streets who had no other place to go. They were being helped with wholesome recreation, with music, with expression through art and other handwork, and with opportunities for creative enjoyment. The leadership impressed me as competent and adequate and devoted beyond words. Miss Hill listed for me nearly a score of other Riverside members who are interested in the enterprise—and these in addition to the Guild young people for whom this settlement is a fine outlet for generous service.

The Benevolence Committee has added Neighborhood House to its list of Quota Benevolences because we believe that it rightly should claim the interest and goodwill of intelligent Christians.

To our gifts in a wider field we have recently added the Student Christian Movement in New York State, an

agency which has a close kinship to our Church's purpose, especially in overpassing denominational lines. We want to identify our Church with efficient, forward-looking enterprises like this one which is making a contribution through more than twenty colleges and universities, a part of the whole Student Christian Movement. Our familiarity with this Movement extends over a period of several years and we find that an extraordinary yield of service per dollar is being produced. Our two-hundred-dollar gift is making a real difference in the fruitful contacts of well-experienced leaders. Annually for several years a spring meeting of college students from the metropolitan area has been held in Riverside Church under these auspices. We have had the benefit of an objective appraisal of this Movement by Dr. Paul Limbert, whom many of you know, which confirms our opinion that this agency is reaching with success the coming generation of students through a program which can be unhesitatingly approved.

Or what shall I more say, for the time will fail me to tell of Rev. Brayton Case in Burma, from our Pyinmana Agricultural School, who writes of his exploration trips into the Burma-China borderland and of his efforts to find a practical substitute crop for the opium which the farmers have been growing. Or to another enterprise to which we have been giving, the American Farm School in Thessalonica, Greece, located in another critical area now in the daily news. In the last thirty-six years the graduates of this school have become intelligent farmers all over Greece. They are making crops grow well where they did not grow before. The School is now carrying on, with a bomb shelter in an ancient Roman aqueduct recently discovered on the property—an ancient Roman shelter against modern Roman raiders. Today the American Consulate is housed in the School and the teaching goes calmly on—an example to the Greeks in this time of great emergency.

Or back to China with Hugh Hubbard of the Congregational Board in a rural section of the North China plain near Paotingfu where some of us have seen what real poverty can be like—Hubbard with his program of rural reconstruction with education, economics, better crops and hygiene an integral part of his Christian teaching. His, too, is a thrilling story.

Or in Japan, with Bishop Abe saying, "We in Japan are in the midst of a typhoon. In its wake there will be a mass of debris, but the skies will clear and we will go on with the work of clothing the Christian gospel in Japanese garb 'that we may win some.'"

Now we want you to know some of the fine people connected with these enterprises and we have asked a few of those connected with national and foreign projects to sit in with us this evening. We are indebted to them for their help in bringing us the information on which we conduct this process of current appraisal and reach conclusions on your behalf. Besides these guests of ours tonight are scores of you in this room who in one way or another are connected with our chosen benevolences in this community. We are grateful to you too.

I will ask them to stand as a group that you may greet them.

So we are asking you again to give us $50,000 for our regular Quota Benevolences, and in addition, another $50,000 which will be designated by you partly as additional contributions to agencies

(*Concluded on page 58*)

Report of the Special Committee on Organization and Program of The Riverside Church

Presented by the Chairman of the Board of Deacons, Mr. T. Raymond St. John, at the Annual Meeting at The Riverside Church on November 27

About two years ago, a Special Committee on Organization and Program of The Riverside Church was appointed "for the purpose of reviewing, reporting on and recommending concerning the coördination of the policies and program of the Church and of the Committees of the official boards." This Special Committee was composed of representatives of the Trustees and Deacons and of the membership at large, together with Dr. Fosdick acting on behalf of the ministers and staff of the Church. Mr. Albert L. Scott, President of the Board of Trustees, served throughout as chairman of the Committee.

The Committee held frequent meetings extending over a period of nearly two years and made a most intensive study of the program and organization of the Church. Two basic needs almost immediately became apparent to the Committee. The first was for a general and controlling statement of the objectives of the Church under which, as expressed by Dr. Fosdick, "its particular aims might be subsumed and in the light of which its organizations and methods should be estimated." A splendid and challenging statement of such aims and objectives was prepared by Dr. Fosdick, at the Committee's request, and will be presented to you in due time.

The second need was for the formulation of a specific and inclusive plan of organization. In formulating such a plan the Committee gave recognition to the fundamentally democratic nature of our Church since its charter was originally granted to it under the provisions of the Religious Corporations Law of the State relating to Baptist Churches. In a Baptist Church final authority and responsibility for policy, program and administration rest in the membership.

Problems of the Church

The Committee considered that the important problems now facing the Church had for the most part emerged from its phenomenal growth during the past decade and that these problems fall into four general areas:

(1) Problems of Organization of the Governing Boards and Definition of their Powers and Duties.
(2) Problems of Organization of the Church's program.
(3) Problems of Membership Participation, and
(4) Problems of Program.

First, as to the organization of the Boards of Trustees and Deacons and the definition of their powers and duties:

In a Church such as ours, having a congregational form of discipline and control, the Trustees are traditionally charged with responsibility for the temporal affairs and the Deacons for

the spiritual affairs of the Church. In other words, the Trustees are responsible for the property and funds of the Church and the Deacons ordinarily have charge of the ordinances and of public worship.

Owing to the difficult problems which arose out of the erection of our present Church edifice and the necessity for determining how to apply the property and resources of the Church most equitably and effectively to the needs of the various groups and activities, it was only natural that unusual responsibilities should be imposed upon the Trustees. Now that space in the building has been allocated to the various groups and activities, it is entirely reasonable to expect that the Deacons should assume active responsibility for the program of activities and that the Trustees should concentrate their efforts on the management of the finances and the upkeep of the property and equipment of the Church.

Recommendations Concerning Organization of the Program of the Church

In view of the need which was felt for a proper division of responsibility between the two Boards, and for the coördination of Church activities, the Committee recommended that the full Church program be organized into seven divisions, the Trustees to be responsible for two of these divisions, namely, Support and Interpretation, and Building Operation, and the Deacons for the other five divisions, namely, Public Worship, Religious Education, Church Fellowship, Organized Activities, and Benevolences.

Organization of Committees

The Committee further recommended that each of the seven divisions be organized under a General Committee which should be responsible for carrying out all of the functions of the divisions, whether through its own activities or through subcommittees which it might appoint.

We already have a number of strong, active committees and groups which have been doing effective work for years, such as the Board of Ushers, the General Committee on Religious Education, the Budget Committee, the General Committee on Benevolences, the General Committee on Support and Interpretation and the House Committee.

All of the above committees have been incorporated into the new plan of reorganization, as well as many other committees which are known to us all, such as Weekday and Nursery School, Arts and Crafts, Personal Calling, Social Life and Fellowship, Foreign Students, Refugees, and so forth.

An important new committee, however, has been created to be known as "The Joint Committee of the Board of Trustees and Deacons" whose purpose will be to serve as a coördinating, policy-planning committee, not as an operating body. It will be composed of three members each of the Boards of Trustees and Deacons, together with the Minister-in-charge of the church, and will consult upon urgent matters at times when neither of the Official Boards is in session. It will also perform such other functions as may be delegated to it from time to time by the Boards of Trustees and Deacons. The Church has already approved of the appointment of this Committee.

The Ministers

In formulating plans for the reorganization of the program of the Church, the Committee has had the Ministers very much in mind. The quality of their

leadership and the significance of their influence inspire the Committee, as I am sure they do you, with confidence for the future of The Riverside Church. The Committee has sought to relieve the ministers from excessive administrative detail by assigning to each of them primary responsibility for one or more divisions of activity and likewise by making each of them a liaison officer, together with a member of the staff, for certain other divisions. At present there is a great deal of unnecessary duplication of responsibility for the various activities of the Church, which is very burdensome to the ministers and staff and consumes a lot of their time and energy.

RECOMMENDATIONS CONCERNING MEMBERSHIP PARTICIPATION

As I have pointed out, the Committee has attempted to provide means for increasing membership participation in the program and activities of the Church. In order to do this most effectively, the Committee feels that some means should be developed of establishing contact with the individual members of the Church. It has suggested that a system of geographic zoning of the membership be set up whereby two or three members in each area would serve as liaison officers between the members living in that area and the Church. The development of such a zoning system would properly belong to the General Committee on Church Fellowship. This plan will require a lot of study before it can be put into operation, but the Committee recommends that it be adopted at the appropriate time.

The Boards of Trustees and Deacons have already approved the recommendations of the Committee for the reorganization of the program and activities of the Church, and it is earnestly hoped that these plans may also have your approval and support.

In closing this report, I should like to quote a statement which was made some time ago by a friend of the Church, and which expresses the deep conviction of our Committee after making a prolonged and thorough study of all aspects of its work and development:

"The Riverside Church in New York is a truly pioneering project. It is distinctive mainly for its liberal principle, its prophetic ministry, its location, its structure, its resources and the sacrificial spirit of its leaders. It has done and is doing a vast amount of priceless human service."

Respectfully submitted on behalf of the Committee

T. RAYMOND ST. JOHN
Chairman, Board of Deacons

EDITOR'S NOTE. With Mr. St. John's consent the introductory paragraphs which were read when the report was presented are omitted here. They remain of course in the record of the meeting filed by the Clerk of the Church.

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THE BENEVOLENCE BUDGET OF THE RIVERSIDE CHURCH

(*Concluded from page 55*)

which we are supporting with church funds, and partly to other agencies to be selected by you—a total in all of $100,000, or the same budget which you set a year ago. We believe that you approve of this method and will want to back us up as your almoners.

The Benevolence Committee and the Board of Deacons unhesitatingly recommend this to you.

THE INESCAPABLE JUDGMENT

(*Concluded from page 47*)

rived he did not know where he was; when he returned he did not know where he had been, but all the same he discovered America." One of the most impressive aspects of the story of evolution is the gradual emergence of friendship, for example. How timid its dawn, hardly a thread of radiance on the horizon! How slow its spread—Ruth and Naomi, David and Jonathan, Damon and Pythias—a strange new radiant idea of what human fellowship might be, until Greece came to her glory, that ancient illuminator of the race, and Aristotle in his great work on Ethics devoted two books to friendship, which, as he said, "holds mankind together." It is amazing to see that wherever light comes it stays—long neglected, yet it stays, shrouded in eras of gloom, but it grows, alike condemning and saving, judging men's evil and widening the area of radiance amid the dark.

Well, this fact of commingled condemnation and salvation in Christ, the light of the world, is the explanation of a strange contradiction in the Gospel of John. For one can put over against each other two sets of texts from that Gospel that seem to cancel each other out. On the one side are sayings like this: "I came not to judge the world, but to save the world," and again, "God sent not the Son into the world to judge the world; but that the world should be saved through him." So Christ does not judge the world. But then come sayings like this: "For judgment came I into this world," "If I judge, my judgment is true," "The Father . . . . hath given all judgment unto the Son." So, he does judge the world. There is a head-on collision! Yet the explanation is as plain as day. Christ is light. He cannot help judging the world. Being what he is, he condemns it. But that is not what his coming was all about. His mission is not negative—positive! not condemnatory—redeeming! He is the physician who can show you what is the matter with you in order to cure it. He came not to judge, but to save.

Don't get one side of him without the other! If you let him, he can be the most discouraging figure in all history. Who can go into his presence and not be condemned? But he is not a judge sitting on the bench; he is not a mere exemplar of the inexorable reign of law. To each of us here he can mean what he meant to Peter. For when Peter first faced him he felt and said the inevitable thing: "Depart from me; for I am a sinful man, O Lord." There he stood, judged. And Jesus answered, "Come ye after me, and I will make you—I will make you—fishers of men." So Pompilia, in Browning's "Ring and the Book," said of her friend:

> . . . . Through such souls alone
> God stooping shows sufficient of His light
> For us i' the dark to rise by.

Dr. Fosdick preached the foregoing sermon December 1, 1940.

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REMINDERS

The fiscal year of The Riverside Church is January 1 to December 31. That is news. Heretofore it has been May 1 to April 30.

The Budget Sermon was scheduled for Sunday, January 12.

The reorganization plan went into effect on January 1. All committee appointments are as of that date and continue, unless otherwise arranged, for one year.

THE CHURCH MONTHLY has passed over to the Committee on Support and Interpretation, which group will hereafter be responsible for the MONTHLY, the *Weekly*, the *Church Calendar* and for publicity in general. The Publications Committee has been discontinued.

THE CHURCH MONTHLY will hereafter be published in ten issues instead of twelve, July and August being omitted. See inside of back cover for announcement of this change in policy.

The Riverside Weekly went into its second volume with the first issue in January of this year. It is planned at this time to make the date for discontinuing the *Weekly* coincide with the date on which Easter falls. That means that this year the *Weekly* will be published regularly up until April 13. After that date we will rely on THE CHURCH MONTHLY and the Sunday Calendar for announcements and communications. This action is in line with the general philosophy upon which the *Weekly* was originally started, namely, that it would cover the more active months of the Church year, beginning in the fall and continuing through to the spring.